1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

cat, kitten and little chicken. Parents make presents to their children, and they in return to their parents. A father will sometimes ask his wife or one of his children for the loan of his horse to go out a hunting. For a litter of kittens or brood of chickens, there are often as many different owners as there are individual animals. In purchasing a hen with her brood, one frequently has to deal for it with several children. Thus, while the principle of community of goods prevails in the state, the rights of property are acknowledged among the members of a family. This is attended with a very good effect; for by this means every living creature is properly taken care of. It also promotes liberality among the children, which becomes a habit with them by the time they are grown up.

An Indian loves to see his wife well clothed, which is a proof that he is fond of her; at least, it is so considered. While his wife is bartering the skins and peltry he has taken in his hunt, he will seat himself at some distance, to observe her choice, and how she and the traders agree together. When she finds an article which she thinks will suit or please her husband, she never fails to purchase it for him; she tells him that it is *her* choice, and he is never dissatisfied.

The more a man does for his wife, the more he is esteemed, particularly by the women, who will say: "This man surely loves his wife." Some men at their leisure hours make bowls and ladles, which, when finished, are at their wives' disposal.

If a sick or pregnant woman longs for any article of food, be it what it may, and however difficult to be procured, the husband immediately sets out to endeavour to get it. I have known a man to go forty or fifty miles for a mess of cranberries to satisfy his wife's longing. In the year 1762, I was witness to a remarkable instance of the disposition of Indians to indulge their wives. There was a famine in the land, and a sick Indian woman ex-

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

342 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a [574] European. In case a guest is expected, especially if it be a white [356] person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear [362] skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, [415 322] sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

29 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In [296] place of the white shirts, blue linen or cotton may be worn. When [386] they wear a white shirt, which is preferably of fine linen, it is often died red with cinnabar about the neck.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

braneous continuation of the skin of the sides and belly by which its hind and forelegs are connected. This supports the animal in leaping from one tree to another. In other respects it resembles the common squirrel. 136

3) There is found here a variety of rattlesnake[222] I have seen nowhere else. It is hardly a foot long and very slender, it has rattles as have the other varieties and its bite is quite as venomous. The color is, also, like that of the other rattlers, yellow with black markings.

4) Plants. Laurel,[222] also called the wild box, grows along river banks, or in the swamps in cool places or on the north side of mountains. It grows so thickly that it is impossible to get through. In swamps of laurel, bears like to make their winter quarters. The wood is fine and hard. The Indians make spoons of it. The main stem does not become thicker than a leg. The leaves are green summer and winter. 137 [322]

THE END.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off.[8] They also make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes.[9]

They also make helmets of hard sticks and strong wood, so that no arrow or swingle can go through it.[10]

The late Governor Printz had the savages make and thread up for him a suit of clothes, with coat, trousers and sword belt, entirely of their money, which was very artistic, threaded and worked with all kinds of animals, which came to a few thousand florins.[11] And [there is] much more, which could be described about their artistic manufacture, if space and time would allow. In fine if they were trained and kept at it, they would become very expert, for they are by nature capable to grasp and comprehend immediately what they see.[12]

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[8] The feather would sooner break off than come loose.
[9] Cf. Williams, *Key*, 47 ff.
[10] Repetition, see above.
[11] Williams says: "*Neyhommaucshunck*, a coat or Mantle, curiously made of the fairest feathers of their *Neyhommauog* or Turkies, which commonly their old Men make; and is with them as velvet with us." *Key*, 107.
[12] Cf. Williams, *Key*, 43.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Thrashing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there* is found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1½ ells from

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[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 263 ff.; III, 95, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarnar bruka the inthet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 130.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

the root, in the stump of which they dig out a round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal.[4] And then they bake their meal into small loaves as large as a small cheese,[5] in which they use a kind of berry like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.[6]

To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages [it is to be noted] that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire.[7] When it now may be about half fried on the one side, then he turns the other side to the fire and when it is half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking of the savages [it may be stated] that they have

[4] Cf. Van der Donck and other Dutch writers of the early 17th Century, *N. Y. Col.*, 2, I, II, III.

[5] Perhaps six or eight inches in diameter.

[6] The natives apparently did not season their food with salt. Cf. Hodge, *Handbook*, II, 418 ff.

[7] See illustration facing page 253. The natives of Africa smoke and roast their fish in the same way.

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463 about 1913. The Delaware women and a few men are yet skilled workers in beads,
531 both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths
322 and moccasins. Some wood carving is also
285 done by the modern Delawares and a few make splint baskets.

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures
[172] rarely occur in Delaware art. In archeological finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of
[787] the great spiritual force or guardian spirit. If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his
[614] wearing apparel. It is also permissible to have representations of clan animal totems on one's vest or tobacco pouch.

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the
[821] native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the
[171] four corners of the earth. These symbols occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).

[P. 25, A]